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INTERNATIONAL BIBLE STUDY.

July 10th, 1881.——*Luke* X. 25-37.

"And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?" There was one question on his lips, and another in his heart. The question in his heart was this: What shall I do to make it evident that this is not a teacher come from God? The answer to this last question that presented itself to his mind, was this: Get him to say something in manifest opposition to what holy men of old wrote. This man was a lawyer, i. e. an expounder of the divine law. Very appropriately Jesus refers him to the law for an answer to his expressed query.

"He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." He was under the impression that Jesus had some different doctrine to teach. Jesus came into the world to exhibit this law magnified a thousand times above any conception of it which they had entertained, and also to exhibit the love-worthiness of God a thousand times more than any one had ever dreamed it. Instead of finding any fault with the answer as he expected, Jesus endorsed it heartily, and told him that if he would do this, if he would love God after that manner he would have eternal life; would make it evident in fact that he had eternal life; for a man must have eternal life, i. e. be in direct union with God before he can love God with all the heart, soul, mind and strength.

But he, willing to justify himself, said unto Jesus, And who is my neighbour? What was the kind of justification that he expected to obtain from the answer to this question? How would he himself have answered the question? He would have said I cannot be expected to love as myself bad people, publicans and sinners, but those who fear God and conduct themselves properly and show themselves neighbourly with me; or perhaps he wished to intimate that in this world of deceit it was difficult to decide who were worthy of confidence and love, and consequently that the matter must remain in suspense. Jesus proceeds to answer him by telling a story of a man who on his way from Jerusalem to Jericho (to this day a dangerous piece of road, where the traveller is the better of an escort) fell among thieves who stripped him, wounded him and left him half dead in the road. There came a priest that way. Seeing the poor man in that wretched plight, he said to himself, What a dangerous road this is to travel; there are bandits hereabouts, and the best thing for me is to get quickly to my place of destination. What a grievous thing it would be for the interests of true religion if any thing should happen to me, a priest. Afterwards there came by a Levite who made somewhat similar reflections. Our Lord gives us the opportunity of seeing what it is *not* to love our neighbour as ourself. At length there came a Samaritan that way; when he saw the bleeding traveller, he might have said to himself, here is one of those persons who abominate the Samaritans and who if he were in health would neither give me nor receive from me a cup of water. He places a broad gulf between him and me, that I may not come between the wind and his nobility; what am I that I should make light of this arrangement and approach him with offers of succour? This Samaritan said nothing of the kind. He simply saw a suffering fellow-creature and thought to himself, How would I like to be treated if I were in this poor man's place? Accordingly he hastened to his side and does every thing for him that he possibly can. If he had been his own brother he could not possibly have done more for him, undertaking to meet the expense of the wounded man all the time he should be obliged to stay in the inn. It is marvellous our Lord's power of word-painting. There is not one unnecessary word, and every word tells. The scene photographs itself on the memory of every one that reads it. We see here the importance of apt illustration in the inculcation of sacred truth. Actions speak louder than words. "Show me thy faith without thy works and I will show thee my faith by my works." Under the new covenant the law of God is written in our hearts, becoming our own will and choice. So we profess; but what says our conduct? Are our hearts drawn out spontaneously to make sacrifices to relieve the needs of those who show us a very different spirit. Does national and class prejudice break down before the spirit of love, and do we find more happiness in helping men than we ever had in looking down upon them from our place of supposed superiority? Directly interrogated by our Lord, the lawyer is obliged to acknowledge that the Samaritan was the one who had proved himself neighbourly in the true sense of the word. The lawyer showed that after all his professed ignorance he knew well enough what God required of him. It was not knowledge he wanted, it was a heart to act as the Samaritan had done. He sees the beauty and excellence of the law; but how to obey it, he finds not, for it is met by the law of self reigning within him. It appears then that we need something besides the law; we need the new heart that Ezekiel spoke about, xxxvi.

...Many a true heart that would have come back like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity of an unforgiving spirit.

... Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

WEEKLY REVIEW.

—We find in the *Lucknow Witness*, taken from an American paper, probably the *Christian Standard*, some remarks of the Rev. Mr. Inskip touching his visit to Bombay, from which we make the following extract.

"We sought to impress the people that the thing most needed in India is a revival, a real old-fashioned religious revival. Our views upon this point were freely given. In some instances we found our opinions and statement were kindly canvassed. But gererally they were cordially assented to, although some of the dear brethren, as before stated, thought we were mistaken. Of course we cannot claim to be thoroughly posted in all these matters. Nevertheless we heard one who has been laboring here for many weary years on the assumption that this is not the country for revivals, say that he had never yet known an instance of a person being saved as the fruit of his ministry. At the time the declaration filled us with amazement. How such a man could labour so long and not see any fruit we could not divine. It seemed impossible that it should be true of such a man, but when afterwards we were informed that he had laboured without expecting fruit, and had assumed revivals could not be looked for here, our wonder ceased. Some proceses are slow and some forces are indirect in their action. Yet it is obvious Christianity when properly presented, does take on a Pentecostal type, and as such will conquer, subdue and save the world."

We allow some of the adjectives to drop out from what is said about the fruitless missionary in Bombay. We are told that the party referred to is our own unfortunate self. On the presumption that this is so, we take the liberty of making one or two corrections or elucidations. What was said by this individual (for convenience's sake we call him X) to Mr. I. had reference to tho Natives of this country. At the time when he was speaking X could not point to any individual whom he could regard as the direct fruit of his labour. During the many years he had been labouring among the Natives of this land X had seen many who professed to have been awakened by him, or to have received spiritual good from him, and had received many assurances from Native Christians of their having been benefited by him; nevertheless the fact remained as above stated. X was not speaking of work among Europeans or Eurasians or Native Christians. He is not without knowledge of persons not Natives brought to the Lord in connection with *his* ministry. Next, X never "assumed that this was not the country for revivals." He came to this country expecting to witness them on a great scale, and has remained here for 33 years because he continues to entertain the same expectation. It is quite unnecessary to affirm this to the readers of the *Bombay Guardian* who know with what hearty interest the work of revival in any part of the world has been chronicled in the *Guardian*, and how gladly the labours of those evange-

lists who have visited India have been commended to their notice and prayers. X was the first one that moved in the matter of inviting Mr. Taylor to visit this Presidency, and took the deepest interest in the Revival that was then witnessed. From time to time we have received from almost all parts of the world information of blessing received in connection with books that we have written or articles in the *Guardian*. Shall we understand that the information given to Mr. Inskip was to the effect that X did not look for revivals among Natives.? Only the year before there had been that wonderful work among the Teloogoos, when some ten thousand professed conversion and were baptized. We have never been of the number of those who believe that the conversion of India is to be a work of centuries. On the contrary we believe that it will be very summarily accomplished.——We have felt constrained to say thus much ; yet it would be a mistake if anyone thought that X had not been among the most unprofitable and least successful of the servants of the Lord.

—Evangelists who have been much used of the Lord in the conversion of sinners in nominally Christian lands, find it difficult to understand why the same success should not attend the faithful proclamation of the Gospel in heathen lands. They are accustomed to see not merely those who have been religiously educated, but skeptics, parties who have been living in utter recklesness of the claims and teachings of the Bible, brought suddenly under the power of the truth and converted to God; and they cannot perceive why the same divine power should not acompany the word when preached among the heathen. Nor are there wanting proofs that God has given immediate power to the word preached among heathen, convincing them of sin and bringing them in large numbers to the feet of Christ. Such a work was witnessed some years ago when San Quala, a Christian Karen, preached the Gospel with such success among his people that in one year 3000 were converted. A similar turning to the Lord on a great scale was witnessed among the Kols of Chota Nagpore. Also among the inhabitants of Oceanica. Perhaps the most remarkable work of this kind witnessed in modern times, (most remarkable because the evangelist had to preach through an interpreter,) was in connection with Mr. Taylor's visit to the Zulus of S. Africa, when in the course of a few months six or seven thousand professed to find salvation. Let it be noticed however that in all these cases the people were in a measure prepared for the Gospel. At least there is a great difference between their position and that of such nationalities as the Hindu or Chinese, having elaborate and organized systems embodied in a sacred literature, transmitted from a high antiquity, with priestly castes and vested interests. The memoir of the late Wm. Burns is of great interest in this connection. He was eminently used of the Lord in the conversion of sinners wherever he preached, in Scotland Ireland, Canada. At length he made up his mind that God was calling him to spend his life as a missionary in China. He went there, and lived and laboured there for nearly a quarter of a century in a most consecrated and self-denying way, living among the people and adopting their ways, with an admirable command of their language. Well, he did not spend his strength for nought nor his labour in vain. Still, *judging from the visible results*, no such power of God accompanied his preaching to the Chinese as had been witnessed in Europe and America. Years passed before he had any conversions, and they were, as in the case of other faithful missionaries, few and far between, up to the last. But he never regretted coming to China or believed that his labours there would be less fruitful of good than if they had been bestowed in Scotland or Canada. Well, what do we conclude ? That nations must be prepared by some other agency for the Gospel, so that it shall be preached with marked success ? No; such is not our conclusion. But we believe that these hoary superstitions are not to be cast down without a more intelligent and scriptural faith on the part of the people of God generally. The power that brought the gaoler of Philippi to the feet of Christ could bring thousands in Bombay, Calcutta or Madras ; but God must be enquired of by his people with a faith that apprehends the facts, recognises the power of the enemy and goes forward on the very lines marked down in the Acts of the Apostles.

—A very convenient proverb tells us that we cannot make men virtuous by act of Parliament. This is always advanced whenever it is proposed to do away with some immoral piece of legislation, in the face of vested interests. There is no doubt that men can be demoralized by Act of Parliament. The slave trade was once guarded by legislation ; it was carefully stipulated in treaties made by England with other countries that British subjects should have liberty to carry on this trade. It was finally abolished by act of Parliament, an act that certainly put a stop to a vast amount of iniquity by depriving men of the power to do what they liked with those under them. Similarly the proclamation of emancipation by Pres. Lincoln was an immense moral gain to America, as the abolition of serfdom was in Russia. The Acts which authorized the Government of India to cultivate Opium, prepare it for the Chinese taste and export it to China in the face of the prohibitory laws of that empire, by supplying an immense multitude of people with the opportunity of contracting and gratifying a taste for the drug, must be held accountable for the evils both physical and moral resulting from the use of it. The Abkaree laws of India, in so far as they have tended to promote the use of spirits, are certainly chargeable with much of the demoralization brought about by the formation of the appetite for strong drink. We understand that the recent modifications effected in the Abkaree laws have tended materially to diminish the consumption of country liquor without diminution of the income. A dozen or fifteen years ago the writer, having been encouraged by the Governor of Bombay to do so, submitted a paper embodying his ideas of a course that Government might pursue which would have the effect of diminishing the consumption of liquor by the people of the country. He recommended such a graduated enhancement of the revenue as would increase the cost to the consumer and make it less and less easy for him to procure it, until the poorer class should be no longer tempted to spend their money in that way. Eventually, the point of prohibition would be reached, for the community generally. To say that men cannot be made virtuous by Act of Paliament is to say that the laws of the state have no educational power. No reflecting men will make such an assertion. The laws of the State have a very great influence in forming and developing the moral sense of the community. Does it make no difference what the sentiments of our legislators are ? It makes a very great difference. A few Wilberforces in the legislatures of the present day would be of immense service to mankind.

—In the Revision Luke vi. 35 is rendered "Love your enemies and do them good, and lend, never despairing." The common version has for these last two words 'hoping for nothing again.' There is no question here of the original text, but simply of its interpretation. The Greek word is *apelpizontes*, *hoping from*. In Greek literature the word is used in the sense of despairing. To despair means *not to hope*, and we think, in view of the connection, the former rendering was to be preferred. Probably a misconception of the meaning has had something to do with the alteration. The meaning is not that you are not to look for a return of that which you have lent, for in that case why lend, why not give at once ? The meaning is that when you help a man by lending to him you are not to do it with the idea that you may some day get a loan from him. Merchants well understand this matter.

—At the close of the book of Revelation, xxii. 14, the common version has ; "Blessed are they that do his commandments that they may have right to the tree of life." In the new version the first clause of this reads thus ; "Blessed are they that wash their robes." With reference to this change the Rev. B. W. Savile, rector of Shillingford, writes thus in the *Record* ;

"I think every spiritually taught man will see that while it requires a laboured explanation to reconcile the *former* rendering in accordance with the dogmatic instruction of Christ's Gospel, none such is needed for the beautiful simplicity of the *latter*. This, of course, is not a question of translation, but of *text*; and here we should be thankful at knowing that the three great Codices, Alexandrinus, Vaticanus, and Sinaiticus are in harmony, and that the true reading of the Revised Version is of sufficient authority to set aside the *textus receptus* of three centuries ago, from which the A. V. of 1611 was translated."

It is not correct to say that the substituted reading has the authority of the Vatican Codex, for that Codex is without the last portion of the New Testament from Heb ix 14 to the end. We are not prepared to affirm that the reading of the Revision is not the correct one ; but we take exception to the argument that it is not Scripture-like to speak of salvation as belonging to those who keep the commandments. Salvation is indeed by faith ; but faith obtains for the believer the power and will to keep the commandments. Look at the close of the Sermon on the Mount where our Lord directly connects salvation with the keeping of his words. See also Luke xi. 28. John in his epistle says : "Whatsoever we ask we receive of him because we keep his commandments." When asked how he would manifest himself unto his disciples, Jesus said : If a man love me he will keep my words, and my Father will love him and we will come unto him. In Heb v. 9 Jesus is said to be the author of eternal life to all them that *obey him*. But what is the meaning of the expression "they

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that wash their robes ?" We regard it as parallel to I John iii. 3: Every man that hath this hope in him (Jesus) purifieth himself even as he is pure. What is this but keeping the commandments ?

—THE *New Dispensation* evidently aims to be the most sensational paper in India. To be sensational it is necessary to do something more than record the simple events of current providence. It will be found convenient to ignore the partition wall between truth and fiction and secure for oneself the largest possible range of ideas. Spiritualism has been cultivating this field for some time, but the public taste refuses now to be satisfied with its insipid communications. The leader of the advanced and advancing portion of the Brahmists finds his imagination a great help to him. He tells us at one time of a pilgrimage to Moses; then of a pilgrimage to Mahomet; then to Christ. Then we have an expedition to the Jordan, with self-baptism by Baboo Chunder Sen after the manner of the baptism of Christ, with opening heaven and a divine voice, all in the compound of the Calcutta mundir. There is of course no limit to this sort of thing. The writer of the "Thousand and One Nights" did not exhaust the realm of fiction. Swedenborg was one of those who made himself independent of all limitations of the real and communicated to his followers the sensational accounts of what he had heard and seen in the celestial and in the infernal regions, disposing according to his own fancy of the celebrated men and women that had once lived upon the earth. We may expect the Calcutta minister to be telling us some day of a visit from the apostle Paul or Judas Iscariot or Bhudda, or of a return visit to these worthies paid by the minister. In the last number of the *New Dispensation* the first statement is as follows:

Query,—Who administered the rite of Baptism, the other day, to the Apostles and Devotees of the New Dispensation?

Answer,—The spirit of John the Baptist.

In the same paper we are told that the Hindu apostles of Rishi Khrista opened a new epoch in the history of Indian evangelization on the 12th inst, by initiating a novel ceremony of baptism.

"We have always maintained that India will not slavishly follow the the usages of the Western Churches in honoring Christ, but will render homage and loyalty to the Son of God in her own national style. Never was this spirit of independence and originality more clearly manifested than on the occasion of the recent Baptismal ceremony. There was no mimicry, no vulgar or mechanical imitation of Europeanism or foreign Christianity. The whole thing was a Hindu festival. It was *Snan Jatra*, and nothing more. No European missionary administered the rite. There was no sprinkling of water in a church or chapel. Not even the old prescribed formula "I baptize thee" &c., was uttered. Yet the ceremony was most scriptural and authoritative. The devotees were baptized in the name of the Father and the Son and the Holy Ghost. The rite was administered by John the Baptist himself, who was present in spirit, and than whom there can be no greater authority in or outside the Church. And the immersion took place, not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized eighteen centuries ago, for verily faith and prayer converted Calcutta for the time into the Holy Land and the water of the tank was converted into the water of the Jordan. As regards the Mysterious Three, the priest of the New Dispensation thus chanted the New *Mantra* of Baptism, glorifying the Three Manifestations."

Rishi Khrista is the Hinduized Christ whom these people profess to honor. The *Mantra*, which we decline printing, mixes up the adoration of the Father, Son and Spirit, with that of Brahm, Brahmaputra and Brahmagni, and of God in the Prophet. No one can rightly understand this movement who is not acquainted with the feeling of jealousy entertained by Natives towards the dominant race, and the idea entertained by them that it is derogatory to them as patriots to be indebted for religious truth to a Western nation. It would be well, if they had a revelation made expressly to them, superior to the assaults of modern criticism; in default of this what remains but to bring about the nuptials of Faith and Imagination, and thus get two worlds to indent upon for startling ideas?

—RECENTLY in noticing a Marathi book entitled The Sharistedar, we expressed a wish to learn how far the representation made therein of the tyranny exercised by Native officials in the employ of Government, was true at the present day. In our Epitome (Friday) will be found some statements that favour the belief that such oppression is by no means uncommon. We regret exceedingly that the guilty parties in this case have got off with so light punishment.

—THERE was a large audience in the Town-Hall last Monday, consisting chiefly of Parsees, to hear the Lecture of Rev. Dr. Murray Mitchell on Parsee antiquities. He gave a succinct and interesting sketch of the progress of research bearing on the religious writings of the Parsees, and showed that he had given a great deal of pains-taking attention to the subject. There was very little of a controversial or missionary character about the Lecture, which was not an account of the sacred writings, but of the steps by which a knowledge of them had been obtained by modern investigators. Dr. Mitchell gave his audience reason to expect that he would resume the subject on a future occasion. We shall endeavour to find room for an outline of the Lecture.

—WE have more than once, in past years, spoken in our columns of the abominable traffic by which European girls, chiefly from Wallachia, we believe, often Jewesses, are brought to this city to lead lives of prostitution, that the chief traders may get themselves up as gentlemen and hang about our thoroughfares and then go back to Europe with well-filled pockects while their victims live and rot and die. We are glad to see that attention is being drawn to this enormous evil by correspondents of a contemporary.

—MIDHAT PACHA is sentenced to be executed for the murder of the late Sultan Abdul Aziz, though there is some reason to believe that his real offence is that he is too reforming in his tastes and too ready to adopt Western ideas.

—WE are glad to hear that the branch of the Evangelical Alliance that was formed in Poona last September has now been recognized and admitted into fraternal union by the Executive Council of the British Organization. It has now been formally organized and at a meeting held last Tuesday Colonel Bayly R. A. was appointed President and the Rev. Hormazdji Pestonji of the Baptist Church with the Rev. Dr. Fraser, Vice Presidents. The Rev. Dr. Murray Mitchell who has been almost for a life-time intimately associated with the "Alliance" and its work, and is at the present moment a member of its Executive Council in London has been appointed Hon. President of the Poona Branch during his stay in India, and will at 6 p. m. on Monday next the 4th July deliver an address in the Methodist Episcopal Church, East Street, on the history, work and principles of the Evangelical Alliance since its formation. We should be glad to see all who are interested in Evangelical Christian work attending this service, enrolling their names as members and thereafter doing all they can to help forward its objects. It would be well if Bombay friends could encourage their brethren in Poona by their presence but we fear that this notice comes too late for them to be able to do so.—*Communicated.*)

IN MEMORIAM.

THE friends of Missions will be greatly grieved to hear of the death of the Rev. J. V. S. Taylor of the Irish Presbyterian Mission, Guzarat. He left this country seriously ill some time last year, but was of late better and was taking an active part in pleading the cause of Indian Missions. He was living in Edinburgh and had arranged to go to Dublin the following week to plead the cause of Missions at a public meeting there, when, on the 2nd of June, about 11 a. m., he complained of a pain in his chest. A physician was immediatety summoned who did his best for a quarter of an hour, when he pronounced it a case of apoplexy that could not but prove fatal. A few minutes later and the spirit of our dear brother passed away from the visible to the invisible, from the seeming to the real. He did not speak after he was stricken, and before the end was unconscious. We sympathise much with his family and relatives, with the Mission that has sustained so great a loss, and with the Church militant of which he was such an earnest and practised soldier. Mr. Taylor was the son of the Rev. Joseph Taylor of the London Missionary Society, who commenced a new station at Belgaum in 1820 and laboured there till 1855. He died in Bombay in 1859 and we remember well visiting him in his last illness and speaking with him of the things pertaining to the kingdom. His son of whom we are now speaking was born at Belgaum, shortly after the commencement of the Mission there. After pursuing his studies at the Glasgow university, Mr. J. V. S. Taylor was ordained in 1845, and was appointed to Madras, but was transferred, the following year, to Baroda, then one of the stations of the L. M. S. In 1850 he removed to Borsad where he was permitted to labor for many years and to witness a glorious work of grace among the people of the neighbourhood. When the Guzarat Mission was relinquished by the London M. Society in favour of the Irish Pres. Mission, Mr. Taylor, believing that the Lord called him to continue in the field where he had placed him, transferred his connection to the latter society. Few men have been more largely endowed with the qualifications of a missionary to the Gentiles than Mr. Taylor. He was a remarkable linguist, acquainted with half a dozen Indian languages, and perfectly at home in the Guzarati language. He is the author of a highly esteemed Guzarati Grammer, of a volume of metrical compositions used in the worship of the Native Christians of Guzarat

with high appreciation, and in other ways he has contributed to the formation of a Guzarati Christian literature. We remember well the delight with which many in Bombay, a few years ago, in the meetings organized by the Bombay missionary Conference, heard him set forth the truths of the Gospel in the Guzarati. He will be long remembered and lamented by the Native Christians with whom he so heartily identified himself. Mr. Taylor was a man of a most loving spirit and largely gifted with the wisdom that cometh from above. He had about four years ago the happiness of welcoming to the same good work to which he had devoted himself, his Son, the Rev. Geo. Pritchard Taylor, a missionary of the third generation, now stationed at Gogo.

NOTICES OF BOOKS AND REPORTS.

"*The Second Advent of our Lord Jesus Christ.*" Pamphlet published by W. Vadacon, C. Isaac, P. Peter, M. Samuel, A. Sathianathen, at Trevandrum. There was in 1875 among the Syrian Christians of North Travancore, what was regarded as an outpouring of the Spirit of God, under the influence of which some of those affected began to prophecy and to conduct themselves in a way that savoured of extravagance and fanaticism. A large number of the Native Christians believed this to be a genuine work of God, and joined those who took the lead in it. Pre-eminent among these was a man named Justus Joseph. It was announced among them and became an article of belief that the second advent was to take place in six years from the time of that outpouring of the Spirit, viz. in 1881. This pamphlet has been issued by those who belong to these "Six-Year People" as they have been styled. It is stated in this pamphlet that nearly 15,000, the majority of whom were Syrian Christians, have identified themselves with this movement. The writers of this pamphlet affirm that "the secret concerning the time of the Lord's coming, which the Father hath put in his own power, will be revealed to Jesus Christ to be intimated to his servants." Rev. i. i. They say that as the doom coming upon the city of Jerusalem was revealed seven years before that event by a Jew named Jesus the son of Ananus, so it is reasonable to believe that the second advent of Christ will be made known to his people some time before it occurs. The pamphlet also refers to the prediction of Mother Shipton! concerning the year 1881, and to the prophetic truth brought out from the pyramid of Egypt. The prophecy of Joel is then shown to be unexhausted and is even now being fulfilled. "Several old men and women and young men have seen visions and dreamed dreams and a few have heard aerial voices intimating the coming of the Lord this year." To the writers of the pamphlet the Gracious Lord was also pleased to reveal that he is coming this year, by means of dreams, visions and voices. This is the feature by which this movement claims to be differentiated from similar predictions made in the past. Those were made by divines and others who computed from scripture chronology, and erred in their calculations: whereas the present prediction rests upon supernatural evidence immediately given. But there remains a difficulty. The Man of Sin was to appear before the second advent. Well, the Man of Sin has appeared; and where? Why, among the very people who have identified themselves with this movement. One object of the publication of the pamphlet is to make known the fact that Justus Joseph is himself the Man of Sin. It appears that even in this youngest of all Christian movements there has been a division. Here is what the pamphlet tells us about Justus Joseph:

He is naturally a man of skill and Hindu learning and reputed to be a good Christian. While every thing was going on well Satan began to sift the revival church. In the course of several months Justus Joseph, trusting the words of a man that passed for a prophet, published that darkness was to come all over the world for three days. The non-fulfilment of the prediction disorganized the church and half of the number of the members drew back, some even apostatized from faith in Christ and that of His coming in the year 1881. Consequently Justus Joseph incurred the contempt and derision of others. Subsequently Justus who is a Brahmin convert endeavoured by his craftiness and skill to keep to his side the people left. Gradually he deviated from the holy precepts and ordinances of the Bible, and altered the Lord's Prayer, the Ten Commandments, and profaned the Holy Sacrament of the Lord's Supper and set up in its place the desolation of abomination mentioned in Daniel 12. 11. The abominable things that he used for bread and wine were every kind of flesh, fish, cakes, rice, vegetables, &c., then the ordinance service also was altered. Now, Joseph and his adherents partake of bread and *water* instead of wine in memory of the resurrection body of Jesus Christ, which as Joseph says, that if they eat in this form and with this faith only shall have the blessedness of transfiguration. Also he teaches that the children born now amongst his adherents are the souls of believers who died; and that in each man there are two influences one proceeding from Christ and the other from Satan and at the demise of a man the bad influence from Satan goes and mingles itself with Satan and that from Christ goes and mingles itself with Christ and the man ceases to exist. Also it strikes us with horror to state that Joseph has taught and published that just as God the Father was manifested in Christ the Son of Man, even so, Christ, in order to manifest Himself to the world has appeared in him and therefore he is God and that his adherents should pray to him. These things might be found true if reference be made to the book Joseph has published in three parts entitled "Everlasting Letters."

It seems that Justus Joseph has a following of about 7000. Those who have separated from this corrupt Church are few in number. The writers exhort all to prepare for the coming of Christ. These men are doubtless sincere but we believe that they are in error in expecting the advent of Christ in visible glory this year. We recommend every body, however, to be ready, for in such an hour as they think not, they may find themselves in the presence of the Lord of glory. We look forward with no little concern to the hour when these dear brethren, (supposing them to be true Christians) shall find that they have been under a delusion as regards the advent of Christ in visible glory before the end of 1881. In 1875 the very year when their movement began, there was a little company in Chicago who believed that Christ was going to appear on a certain day in April of that year. Elder Trueman and his followers spent the entire day in fasting and prayer, up till the midnight hour expecting the appearance of Christ. The disappointment was of course terrible and we fear that most of them have landed in infidelity because of it. When once an idea of this kind gets possession of the mind, proofs are found every where, in every thing. All things are looked at from one point of view and the eager desire to find corroboration in every thing is creative of the food which is sought. We would be glad if the brethren in S. India would give their attention to the promise of Joel as authorizing them to seek for the fulness of the Spirit to be manifested in the fruit of the Spirit, mentioned in Gal. v. 22, 23.

"*Report of the Orissa Baptist Mission for* 1880-81.

The Rev. T. Bailey left for England with his motherless children, and the Rev. W. Miller with his family rejoined. On the 17th ult. Mr. and Mrs. Brooks and Mrs. Buckley completed *forty years of mission service* in Orissa. At the Annual Conference of the Mission in December last it was found necessary to remove the Native pastor at Berhampore and the junior preacher there, for grievous indiscretion causing serious division and much mischief in the church. Mr. P. E. Heberlet has been added to the staff of missionaries. At the different stations of this Mission 105 persons were baptized on profession of their faith last year. The number in communion is 1073. The additions were chiefly from the orphans and from the Christian families, so that the principal blessing has been in connection with the attention given to the young. There are 17 Native preachers and ministers and one Native Pastor. Seven missionaries are at present in charge of the work. We hope to place some interesting extracts from this Report in another column.

We are favoured with copies of the following: "Statement by the Cal. Missionary Conference regarding the recent restrictions on Public preaching;" "Explanatory Statement of the Revs. Kerry, Macdonald, and Ramford," regarding the same; "The Lucknow Witness on Providence;" "Who is Christ? six Lectures by the Rev. E. F. Willis of the Oxford Mission, Calcutta.

The Bombay Guardian.

SATURDAY, JULY 2, 1881.

PERFECTION IN CHRIST.

An editor, especially one who is also a missionary, has very little time for correspondence. The writer of the following letter will therefore excuse us if we answer him through the columns of the *Guardian*, the subject brought forward by him being one in which many others are interested.

"I know you will not mind my writing to you for altho' strangers we are yet brothers in Jesus and I want you to direct me in this matter if possible. The fact is I am longing to attain to this perfection that we are commanded to attain to. I have searched the scriptures and prayed (and am praying) for light on the subject, yet seem no nearer the goal than when I commenced to serve Jesus. I am constantly falling into sin and cannot seem to avoid it. I cannot, dare not believe that Christ died to give me such a salvation as that to which I have attained. Will you dear Bro. give me some advice as to how this perfection can be obtained by me. I do so hate this sin and yet am contantly falling into it. I want to be useful in our Master's Vineyard

but cannot see how the Lord can use me as I am. I see so much to be done all around me and yet have no power or will to do it. I fear I am rather a hinderer than a helper in the work. I am a Methodist by name, but not in truth, for Jno. Wesley says a Methodist is one who loves God with his whole heart and soul and spirit, and I know I do not love Him like that. I wish I did. Will you then write and advise me that the matter may direct me in His ways."

We would say to this enquirer, and to any others who may be similarly exercised, seek first to know your own utter and irremediable depravity. Consider these texts: There is none good but One, that is, God. Thou only art holy. He that committeth sin is the servant of sin. The heart of man is deceitful above all things. At the cross of Christ, especially, learn the lesson of your ruin through sin. Get rid of all your supposed goodness. Every good gift and every perfect gift is from above, and it is of the utmost importance that you should be delivered from the least and last idea of your own ability to save yourself from sin, from any sin. See that Christ tasted death for sin in its totality and in its least manifestation. Christ is the one only vanquisher of sin. Men can subdue sin in its outward manifestations, under certain favourable circumstances, but cannot disseat it in the heart. We are saved by faith in another; and that means the renunciation of faith in self. We are justified and sanctified by faith. Your question relates to sanctification. Christ is made of God unto us sanctification. We have it in him. A patient makes himself over to the care of a competent physician, in faith; the surrender is total. No one but the physician is to meddle with the case. Especially is the patient himself not to do it. The word of the doctor is to be absolute. The latter then has an opportunity of showing just what he can do. The analogy fails in one respect. The patient is healed by the physician, turns to his business again and has no further need of the physican. He has health in himself. But we are not sanctified in any such way. After thirty years of Chr. experience the believer is just as dependent on Christ for the power to do what is right as he was at the beginning. Take away Christ from him and his thirty years of Chr. experience will not keep him a minute. Withdraw the hand of Christ and he gravitates to sin as a book in your hand gravitates to the earth when the hand is withdrawn. Sanctification consists in our relation to Christ. Here comes in the parable of the Vine and the branch. The branch abiding in the vine receives more and more of its fullness, but never gets to be independent of the vine. Christ is your perfection and he gives himself fully and abidingly to you when you give yourself to him. Thus you are not to be made holy in such a sense that you will find complacency in contemplating yourself; but in such a sense that men, seeing your good works will glorify your Father in heaven. Get a thorough conviction that God wills you to be holy now; to love him with all the heart and soul and mind and strength; and that the consummation is to be brought about not by effort, self-tutoring, struggles, tears, study, or in any way whatever save by faith. It is the GRACE of God that teacheth us to deny ungodliness and wordly lusts and live righteously, soberly and godly in this present world. That faith must be unhesitating. James I. 5, 6. Faith opens the door for the grace of God to come in and sanctify you, just as it opened the door for the grace of God to come in for your justification. According to your faith will it be unto you. The power of the Spirit will be experienced giving you victory over sin and temptation. At the same time you will be led by the same Spirit to exercise a wonderful vigilance to apprehend all the will of God and get that will fulfilled in all the details of your life. The same faith which obtains for you this blessed realization must be exercised all the way along. He that believeth hath eternal life; notice the present tense in each clause. And as faith for your sanctification leads you in the first blissful hour to be most vigilant that you may perceive all the will of God, so will that faith manifest itself all the way along. (Deut xxx. 6. John xvii. 22-26. I John v. 14, 15. 2 Cor. vi. 10-13 and vii. i., ix. 3.)

But how is one to exercise the faith whereby Christ will be received as his sanctification? Faith comes through consideration of the truth. Faith is just the recognition of the truth of what God has said. What hinders the exercise of faith in Christ for sanctification on the part of one who professes to be in the enjoyment of pardon through the death of Christ? For the most part the difficulty is caused by prepossessions. In many minds there are strong prepossessions of which the individual himself is perhaps scarcely conscious. The individual has been so long possessed with the idea that every victory over sin must be won by his own efforts, that he can hardly conceive of any other way. And almost all the Christians he has ever known have been of the same opinion. It seems impossible that a secret of so great importance should have been hid from the church for ages. It was not so in the churches established by Paul. They knew that the grace of God was for their sanctification as well as for their justification. It is when Paul is writing to a church not founded by him, the church at Rome, that he finds it necessary to point out the utter powerlessness of the law (i.e. the declaration of God's will in the form of requirement, imposed obligation) to get itself done in the heart of man, until the man, reaching the point of absolute despair, casts himself on Christ for this victory too, and receiving the Spirit of Life thenceforward moves swimmingly on in the path of triumph. (Rom. vii. and viii.)

THE GOSPEL FAN.

"His fan is in his hand and he will thoroughly purge his floor, and gather the wheat into his garner, and burn up the chaff with unquenchable fire." This was the account given by the Precursor of our Lord, of the work to be accomplished by the Messiah. Perhaps the impression of most readers is that it overrates the manifestation of displeasure, and does not do justice to the life of benignity led by Christ. Most Christians have the idea that the exhibition of the character of Christ in the Gospels, savoured far more of gentleness, forgivingness and suavity, than this description would lead us to expect. It is very likely that many of the hearers of John were filled with alarm at the description, and said to themselves "how will our heart endure and our hands be strong when this dread being actually makes his appearance?" And afterwards when the meek and lowly One of Nazareth appeared in their town attended by a few fishermen and publicans, contradicted by the Pharisees and sometimes reviled by them, they laughed at themselves for having entertained such fears. And yet it is not difficult to show that the fan was actually in his hand and was being used by him most effectually. Perhaps it can be shown that the prophecy was fulfilled in the case of the very persons who thus laughed at their own fears and that they were part of the chaff that was being blown away from the wheat before it was delivered to the unquenchable fire. What was really meant by the prophecy was this. The peo- who professed to be religious in the days when John came in the desert preaching, had merely the form of religion without its power. They used religion as a cloak that they might obtain reputation, money, ease and self-indulgence. Our Lord came to set up the true conception of religion, to make known what God required of men, so that they should be seen in their true colours, and those only who were actuated by the true principles of piety, should be recognized as the children of God. In all his conduct and in all his discourses Christ was engaged in using the fan, making it evident that the Pharisees, Sadducees, elders, scribes, priests and lawyers were selfseeking and without part or lot in God's religion. The coming of Christ was in an important sense the coming of judgment. Now have they no cloak for their sins, said Christ, at the close of his ministry. The true standard embodied in him, showed where every body else stood. When our Lord, in the sermon on the mount, said "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake," his fan was in his hand separating the chaff from the wheat. They whose great endeavour was to be thought pious by men, stood exposed in their true characters. Lood at the 22nd verse: "Whosoever shall be angry with his brother without a cause, is in danger of the judgment." How much of the religion of men is shown to be chaff by such words as these. And so all through the sermon on the mount, and all through the Gospel record. And it only shows how men have brought themselves into a condition in which the veritable meaning of Christ's words fails to reach them, that they are not now affected by them as they would be by the presence of the great white throne. For the revelation of the last day will simply be the restoration to these words of Christ, of their genuine meaning. Just in the measure that the true standard is held up in the churches, i. e. held up as that to which God absolutely requires conformity, will the formal, the ungodly, the self-indulgent be seen in their true characters and compelled to drop their Christian profession. It is one thing to preach the Gospel as an aspiration, and another to preach it as the inalterable condition of amity laid down by the most High. Preached as an aspiration, there is no ground to hope that the Spirit of God will accompany the preaching. Christ says to his disciples "Ye are the salt of the earth; but if the salt have lost its savour wherewith shall it be salted?" Not the word is the salt of the earth; but believers. The Gospel must be embodied in the lives of professing Christians before it can be the power symbolized by the fan in Christ's hand.

There is something terribly alarming in the words "If the salt have lost its savour wherewith shall it be salted?" Having drifted away from Pentecost how can we ever get back there. What is not possible with man is possible with the great Head of the church. Let us note that the law, elevated and intensified as we find it in the sermon on the mount, is intended among other things to lead the Christian to despair as regards all ability of his own, and be made sensible of his need of divine grace as wide and deep as the evangelic law itself. What the law could not do, love divine incarnate in Christ and brought to us in the word by the Spirit will accomplish.

REMINISCENCES. CXXVIII.

DIARY, New York, 1846.

Oct. 1st. Looking back upon my Christian course, I see that all that has ever been effected in me, has been brought about by a sense of Christ's love. There has been no real permanent crucifixion that I am aware of, accomplished by any other agency.

The best preparation for every duty is a discovery of my own utter unfitness and depravity, and of the in-dwelling all-sufficing Saviour.

2nd. Care is of two sorts. The first has reference to the selection and use of means; the second is, disquietude with regard to results. The first is not condemnable; the second is. All care of this latter kind is unbelief. Take no thought, saying, wherewithal shall we be clothed? Or how shall I be able to do this? [Distress not yourself as to how you will be able to do his will. There is an anxiety that frustrates the very end it seeks.] Your heavenly Father knoweth that ye have need of all these things. The question is, Does God know my wants? Not, Will he provide? Little children do not make themselves unhappy with regard to their temporal necessities; enough for them that their parents take thought. Were they to express anxiety with regard to the satisfaction of their wants, would it not excite a suspicion that their parents were unnaturally neglectful?

Faith for sanctification is faith for the sanctification of the will. I pray in faith to be kept from sin at a certain time. I proceed then expecting confidently that my will shall be what it ought to be. Only my faith must be unswerving. These things must be in my mind all that time; 1st. A reprobation of self as unholy, foolish, timorous, and yielding nothing but sins, follies and fears; 2nd, A trust in God that Christ will be to me sanctification, wisdom, redemption; 3rd, A conviction that my will is the will of God, in answer to the prayer of faith. Work out——for it is he that worketh in you to will and to do of his good pleasure. This is the hardest exercise of faith, to believe that God is working *now* in me to will. The flesh has so many ways of eluding God's truth and baffling faith; but faith shall have the victory. If I err not, a blessed light has come down upon the subject this morning, making things clear which never were before. This I desire,—to be dead, myself; that this demoniacal essence within me, called self, be debarred from all access to the will; and that Christ my strength and righteousness, take the place thereof entirely and forever. So that I may say with Paul, the life which I live (even while yet) in the flesh, is not mine own; but Christ liveth in me, and I live by the faith of the Son of God, so that for me to live is Christ.

I lay down last night and awoke this morning with a dear text on my mind, What manner of man is this that even the winds and the sea obey him! If those disciples had had proper faith, they would have waited till he awoke, and then asked him to restrain the power of the storm. They would have received his glad commendation. And we will receive if, it in every severity of tempest, physical or moral' we imperturbably assume his good-will and his power. The greater the storm, the greater the faith.

'I am the way, the truth and the life.' 'I am the resurrection and the life.' 'When Christ who is our life, shall appear.' 'He was the life, and the life was the light of the world.' When the life was withdrawn and men wanted a life of their own to live by, darkness ensued. Just so far as I do not live by the faith of the Son of God, making Christ my life, I am in darkness and my efforts are vanity. Christ can only give life by giving himself; he is the life, the living bread. He that hath the Son hath life, and he that hath not the Son hath not life.

Faith is not intended to deprive the will of power, but greatly to increase its power by transferring it from self to God. The kingdom of God is within you. If I could but have faith in the presence and dominion of God within me, all the time, I would enjoy that presence and that determining power all the time, and my life would be characterized by energy and liberty.

'The words I speak, I speak not of myself: my Father he doeth the works.' Works and words are expressions of thoughts; such was the union between Christ and the Father, that the thoughts of Christ are the thoughts of the Father. Now, Christ says that the same union may exist between us and him. This would be Christ living in us truly.

I feel this Saturday night constrained to lift up my soul in gratitude to God, upon a review of what He has done for me. It has been a week of great profit and progress.

Oct. 8th. Yesterday our term commenced. We began with a prayer-meeting of all the classes. It was a solemn hour; for during many months, prayer has doubtless gone up daily, with reference to it. The brethren came up with a spirit of prayer and of strong hope; hungering and thirsting for a boundless blessing. I believe that many have been drawn to the seminary by these anticipations, arising out of what God has already done. They have remembered that text, Unto him that hath shall be given and he shall have more abundance. 'They that put their trust in the Lord shall not be ashamed.' Connected myself with the Presbytery this day, after an examination with respect to my religious experience. 'The meek he will teach his way;' is not this a beautiful text?

13th. A blessed day this. I have resolved, from this time forward, to live upon love. I am going to live a life of supreme selfishness, and know nothing but Christ and him crucified, nothing but that God who is love. Of this I am sure, that the world, if it knew its own interests, and if any of them were dependent on me, would to a man drive me to the bosom of God. Let this henceforth be my only virtue, to know the love of God. I call it selfishness, by a liberty of speech. But indeed to be heartily willing to live thus, is the death of self. It is to abandon the fatal position of wishing to owe something to oneself. It is to have felicity in the heart, striking outward. My own natural heart is repugnant to this felicity; it wants to be doing something. This happiness in the heart extinguishes self. We want to have happiness the other side of service; God wants us to have it this side. Knowledge of His love is union to Him. Our union is perfected as we by faith discover the length, breadth, height, depth. All our usefulness is as our union to God. The closer the intimacy in which we live with him, the more productive will be our lives. Therefore I am actually showing more love to a dying world when feasting on the love of God than at any other time. The happiness of the world is dependent on the amount of faith in the world; every one that has faith must regard it as his highest obligation to have more. Faith is the knowledge of the love of God.

... Whosoever hath Christ cannot be poor; whosoever wants Him cannot be rich.

MISSIONARY HELPS. I.

A CLEAR VIEW OF THE WORLD.

(*Communicated.*)

A world lost. Not this physical world; something worse than this world lost in trackless space, liable at any time to come crashing into some other sphere, pursuing its appointed way, though this would be enough to appall all men with fear. But a world of beings bearing the stamp of the Creator's image, have wandered from the way of their Maker, and are hopelessly lost so far as their own capabilities go. And alas, they are worse than lost. He who led them astray has instilled into their life the seed of a terrible disease. Humanity's face and body bears about the seething, loathsome sores of licentiousness, drunkenness, debauchery, idolatry, superstition and sinful ignorance, and all manner of wickedness and pollution from which we descern the dreadfulness of the virus within.

More than this, this "world of sinners lost" wandering in an atmosphere seething with moral malaria, are demented. They are so deluded, that they persist they are free, do not acknowledge they are lost; they boast of liberty, wholeness and the charms of life in the wilderness of sin. Ah, its the fascination of the charmed just before the fatal sting.

And is there no help for men thus pitiably lost? Stand upon the sea shore and shout the query. The boundless deep responds from heathen shores, *None.* Turn and cry to the mountain fastnesses of more favored lands. The rocks echo back, *None.* But from the skies comes down a voice, "There is balm in Gilead."

It is to such a world as this the missionary comes, the agent of the only being in the universe able to render men assistance. To regard sin in the light of a mistake only, is to take such a diagnosis of the case as will call for a palliative instead of a remedy. Sinners are under the dominion of a mighty prince who has usurped a place among the creatures of God. They are to be taught that from this fell tyrant they may be delivered by one mightier than he.

To rightly appreciate the world, its sin, woe, vileness, idolatry, superstition, suffering, heartaches, gloom and death as the work of a personal devil, greatly assists the missionary in his presentation of Christ the Saviour of sinners. But will not a good morality do something for men? Alas this is the apple so beautiful to the eye, so bitter to the taste. But will not education, philanthropy or philosophy do something? Nothing: all these men tried before Christ came and since. But the more they have wriggled after these things the deeper they have sunk in sin.

Every cry calls forth the desponding sigh, from every clime. *No Help.* "All have sinned" and are "dead in trespasses and sin" "the whole head is sick and the whole heart faint. From the sole of the foot even unto the head, there is no soundness, in it, but wounds and bruises and putrifying sores."

"God so loved the world that he gave his only begotten Son that whosoever believeth him might not perish but have everlasting life." "And there is none other name given under heaven among men whereby we must be saved."

... If we are God's children, we need not fear the developments of His providence.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.

To the Editor of the Bombay Guardian.

DEAR SIR,—Fault finding is such an easy matter that I make no apology for asking you to kindly publish the following hints cut out of an English paper.

"If you see anything wrong about the Association, don't run around and complain about it. Set to work and try and rectify it. We need men who will lend a hand. It does not take much ability to find fault. It never makes things better. Be useful. The man who can make things better is worth a hundred grumblers."

Your's truly,
J. N. HAWKINS.

NOTICES.

Y. M. C. A. Gen. Committee meeting Monday next 5½ P. M., at the new rooms of the Association opposite the Apollo Bunder.

RECEIVED for the M. E. Church Khundwa from S. O. Cawnpore, Rs. 20; Dr. C. do. 25; J. H. I., 10; E. F. V. 5.

BAPTIST CHURCH.—Mr. A. Dillon, Baptist Missionary, Poona, will (D.V.) preach in the Chapel Bellasis Road, Byculla, to-morrow (Sunday) Morning and evening. Hours of Service. 7-30 A. M. and 6 P. M.

Epitome of News.

SATURDAY, JUNE 25.

—The captain of the ship Sheila, which arrived at Calcutta from New York on Monday, reports having observed a comet in lat. 34 S., long. 75 E., bearing 86° W. The comet was observed for two nights.

—At Christie's recently, three of Landseer's pictures fetched unprecedented prices. It is supposed they were bought for America. "Well-bred Sitters" was sold for 5,000 guineas; "The Bears" (the Franklin relics), for 6,300 guineas; "Stag pursued by a Deerhound," for 5,000 guineas; and "Digging out the Otter" (figures by Millais), 2,950 guineas—a total of £20,212 10s. Mr. Millais's "Princes in the Tower" at the same sale fetched £3,990.

—The *Yezdan Parast* suggests that a committee of learned Mobeds and laymen should revise the Parsee scriptures, expunging all that is spurious and irrelevant, and making what remains suitable to the times and "acceptable to the present generation of Parsees, who are becoming more and more sceptical every day."

—*Englishman*: Amongst the natives of the country who have lately received marks of distinction at the hands of Government there is perhaps no one more deserving than M. Sorabjee Shapoorjee Bengali, of Bombay, who has been made a Companion of the Indian Empire.

MONDAY, JUNE 27.

—*Bombay Gazette*; Constantinople: Every piaster which England pays to brigands is a direct inducement to the brigands to prolong the system of plunder. There are many more than the brigands who are concerned in this system. I denounce the Greek Government, which permits these brigands to take shelter on Greek soil whenever it suits them; I denounce the Turkish Pashas and the Turkish officers, who connive at the proceedings of the brigands, and have their share in the ransom; and I denounce the culpable, though not criminal, weakness of the English Consular Agents, whose mild and yielding natures are ill-fitted to contend with the stern and firm resolutions of the robbers. There was a time when France and England were alike in their resolve to put down the Barbary pirates; when will they resolve to put down these pirates of the land who are the mere spawn of the corrupt Greek and Turkish Governments?

—There was an outbreak on Friday last at the Central Jail, Goolburga, 54 prisoners escaping. They were, however, all retaken. The casualties are:—one sepoy killed and about 15 wounded. Four prisoners were killed and 44 wounded.

—*Lucknow Witness*: The following inem which appeared in the Summary of "Home News" by the last over land mail, is we are glad to learn incorrect: "Despatches received in Liverpool on 24th May from Melbourne announced the massacre in New Guinea of a number of missionaries belonging to the London Missionary Society. The news was conveyed to Melbourne in a telegram from the Reverend Mr. Beswick who himself narrowly escaped with his life."

We learn from the *Nonconformist* that the European missionaries are all safe, and were not at the time of the attack near the scene of danger. The murder of the twelve Native Christians (this is the number that perished) is regarded as one of the sorest trials that has ever happened to the New Guinea Mission. The masaacre is attributed to the influence of a chief who had assured the people that the foreigners might be massacred with impunity, citing as an illustration the massacre at Aroma last July and pointing out the great fame that had thereby accrued to his people, It is to be hoped that the guilty party will be punished in some way.

TUESDAY, JUNE 28.

—It appears that the incomes of the clergymen of England and Wales, "*excluding bishoprics and all other dignities*," is almost exactly equal to the total military pay and allowances of the whole army, officers and privates, of the United Kingdom. The clerical budget was £4,547,244 in 1880, and the military estimate for "pay and allowances" in the same year was £4,598,000. Another tempting fact is that the former sum has grown from £3,197,225, or by more than 40 per cent. since 1830.

—On the spot where the late Emperor fell, slain by the bomb of the assassin, the Russians are building an expiatory church, the cost of which is defrayed by subscription throughout the empire. The subscriptions received in St. Petersburg alone amount to close upon £9,000.

—A lady visitor, writing to the *Bombay Gazette*, says: "English girls are decoyed to Antwerp and Brussels while foreign girls are decoyed to Bombay. Unfortunately the two or three ladies who have been able to get into these establishments do not speak either French or Italian, so it is with great difficulty the whole of the sad tale can be understood. However, we can gather sufficient to show that the poor creatures are very unhappy, and weep bitterly while telling their tale of woe. The system for decoying them, and many of them perfectly innocent girls, is this. These procurers go to quiet country towns and villages, strut about well dressed (to use their victims' expression, with "grand clothes"), with gold rings and chains, and make-believe that they are wealthy men in India; they are profuse also with their presents, and manage, through their cleverness and duplicity, to get through a marriage performance; and then the young thing is told that she should bring a servant, or a friend, or a sister, both or all for the sake of companionship, and by this means several girls are entrapped by one man. These girls are kept here under lock and key in the same way in which English girls are kept captive on the Continent. It was with great difficulty that visits could be made to this establishment, and when the *woman* in charge found it out, every door and window was shut whenever we were seen, so that for some time past it has been impossible to get admission. It is therefore evident that these unfortunate girls are under strict guard, and dare not give us admission. When it has been represented to them that if they really wish for freedom everything will be done for them to help them out and send them to their homes, they immediately say "*We cannot*, for we are heavily in debt to the Marwari; *not even our clothes are ours*." I may mention the case of one girl, who says she has a mother from whom she has been *decoyed*. She weeps bitterly when telling her tale, and evidently would like to get back, but there are so many barriers which prevent her escape. Now that this matter is brought to notice, it is hoped that the Consuls of the different nations in Bombay will sift the whole matter to the bottom."

—*Amrita Bazar Patrika*: Yesterday, June 22nd, we saw an interesting spectacle. A girl of about 3 years of age fell into the tank near our office, and was drowned. She had just before taken a quantity of food, and when she was brought from water, she appeared to be quite dead. A gentleman from the crowd, however, took her up, placed her in a sitting posture fixed his eyes upon the child, and began to rub her stomach gently. There was trembling all over the body of the gentleman, but he kept his gaze intently upon the girl. After about ten minutes the child began to breathe gently, then she vomited some quantity of rice and water, and within a quarter of an hour she began to cry lustily. In short, she became all right after half an hour's time. The gentleman, on being questioned by us, said that he had cured her by the exercise of will force alone.

—*Times of India*: At about half-past eight o'clock last night four Hindoos were run over by an engine, at the B. B. and C. I. Railway Station at Dadur, and killed. A great Hindoo fair is being held at Dadur, and an immense number of persons had assembled to do honour to the Maharaj residing there. While one of the special trains was being shunted, a portion of the railings on the up platform where a great number of people were standing gave way. Three men and one woman fell on the line, and an engine happening to be passing at the time they were run over. They all died almost instantaneously. A coroner's inquest will be held this morning on the bodies of the deceased.

—A correspondent of the *Record*: In connexion with the topic of the day, it may not be uninteresting to mention that the present writer has enjoyed the rare pleasure of seeing and handling the celebrated Codex of the Vatican. We were passing at Rome the winter at the end of which the Prince of Wales was married, and had obtained a special order for the Vatican Library. We fell into the hands of a very courteous custode, with whom we made friends over illuminated missals and other curious works, produced one after another from the glass cases in which they are kept. At last I ventured to say there was one MS. above all others I longed to see—the famous Codex. I do not know how my husband backed my request, but it was granted. The book was brought. Its general appearance resembles a handsome quarto Family Bible. It is bound in white vellum in such very clear uncial characters, that the undivided words are less difficult to read than might be expected. There are no titles at the top of the pages, and the name of each book only occurs at the beginning. This led me to turn first to Revelation to make sure of my ground. There I found the final pages torn out and replaced by ordinary small letter later Greek. Then I lighted on the last chapter of St. Mark, and saw with exceeding interest the blank three-quaters of a page after *ephobountogar*, which seems to render B.'s witness in favour of the existence and large acceptance of the disputed verses clear. Otherwise would space have been deliberately left for them which is everywhere else economized? After examining the 1st of Ephesians and reading a few

verses elsewhere, while I was trying to find my way to I John v., footsteps were heard in the corridor. Then the custode, saying that it was allowable to look at it, but that he did not know that I could read it, for which an order from the Secretary of State was requisite, snatched the precious volume from me and locked it in its case again. There was much talk at the time about the approaching publication of Cardinal Mai's edition of it.

—*Evangelical Christendom*: It has well been said of the present Chief Magistrate of London that, in that exalled capacity, he neither forgets his religious principles nor seeks unduly to obtrude them. A leading and influential member of the great Wesleyan body, he scruples not to use the influence which his position enables him to wield to do honour to those highest benefactors of the human race who, while they strive to permeate the world with the knowledge of the Son of God revealed to us as the Saviour of men, also imitate their Divine Master in this—that they seek to alleviate the woes of humanity, doing good to men in body, soul, and spirit. This remark is illustrated in the case of the Lord Mayor, by his presence at the meeting at Guildhall to comemorate the eightieth birthday of the Earl of Shaftesbury, and his initiation of the banquet at the Mansion House in honour of that truly apostolic and devoted missionary, Robert Moffat. Both these occasions were of special and unusual interest, but such a gathering as that at which the venerable Dr. Moffat occupied the place of honour was certainly never seen before in the annals of our civic hospitality. Such assemblies cannot but be productive of great good, as indicating what sort of heroes those are whom men should most honour as the benefactors of their race, and what are those ends in life which it is most godlike and noble to pursue.

—The income of the Br. & For. Bible Society last year was £209,519; of the C. M. S. £207;508; of the Religious Tract Society, £193,580; S. P. G. £138,288; Wesleyan Miss. Socy. £130,093; London M. S. £108,357; Baptist M. S. £51,459.

Wednesday, June 29.

—*Times of India*; Some particulars have reached us from Goolburga of the disturbance which took place in the gaol at that place on Friday. It appears that in the evening of the day named, a body of fifty-four convicts with shouts of "din, din," rushed on some sepoys who were off duty, overpowering them and depriving them of their arms. The sepoys resisted as much as possible, and in the affray one of them was killed. The news of the attack spread, and it was not long before the other sepoys of the gaol with some sowars arrived on the scene. The convicts were then outside the gaol, but they were unable to get away. The convicts, many of. whom were armed, refused to surrender and were then fired upon. On their side four were killed and forty-four wounded. On the other side about fifteen men, including sowars, were more or less hurt. In the end the convicts were obliged to give in and were safely lodged in gaol.

—Brigadier-General Henderson died at Quetta on the 27th of dysentery, and was buried next morning.

—The Town Council resolved yesterday, on the motion of Mr. Nowrozjee Furdoonjee, to recommend the Corporation to set apart a sum of Rs. 2,50,000 from the surplus cash balance for the construction of Municipal offices in a suitable locality on the Esplanade.

—The *China Mail* states that estimates have been sent for from America for the construction of a railway in China. The plans of various nationalities have been carefully examined by several of the high Chinese Officials, and the Chinese seem to approve of the American broad-gauge system in preference to all other plans submitted. Two short experimental routes will be made, it is believed, from Shanghai to Foochow and Ningpo, and at Tientsin. H. E. Ch'en Lan Pin is busily engaged furthering the work in America.

—*Overland Mail*, June 10: Amongst the deaths recorded this week are :—Lord Justice James; General Sir D. Macgregor, K.C.B.; Major M. W. B. Sabine-Pasley; Admiral Sir J. Hope, G.C.B.; Sir W. A. Rose; and Lady Foster.

The Cape Town House of Assembly has refused to transfer the control of native territories to the Imperial Government.

A disastrous fire, by which 1,500 families have been rendered homeless has occurred at Quebec.

Father Curci, whose views on the relations between Church and State in Italy caused his expulsion towards the close of the reign of Pius IX. from the Order of the Jesuits, has just published a work, entitled "The New Italy and Old Zealots." In it the writer severely blames the misplaced zeal of the extreme Catholic party as tending to maintain the antagonism against the Church in Italy. He attributes the failure of Leo XIII. to carry out a conciliatory policy to his "pliable disposition," declares that the restoration of temporal power to the Papacy is impossible, and maintains that Providence is leading the Church towards a final separation from the State. He deplores the language of the Catholic press in Italy, and exhorts the Catholic laity to take part in political elections, so as to introduce Christian ideas into the legislation of the country.

The deadlock in the New York Senate still continues. One ballot was taken on June 8, Mr. Depew's vote being 51. A motion was introduced to foreclose the session on June 11. This policy, it is reported, is favoured by the Democrats and the Conkling faction, who, being unable to elect the senators they desire, would close the session without an election having been held, leaving the new Legislature, which will be chosen by the people in November next, to select the senators.

Thursday, June 30.

—The population in Barar is 341,000 against 284,000 in 1867:

—The Str. *Gwalior* with English mails left Aden for Bombay, Tuesday, 11 p. m.

—From to-morrow the owners or managers of factories are requirad—

(1) To employ no child under the age of seven years.

(2) To employ no child under twelve years more than nine hours in any one day, including an interval of one hour for food and rest.

(3) To grant not less than four days in each month, on which no child shall be employed in the factory.

(4) To employ no child on any day who has been employed on the same day in any other factory.

(5) To allow no child to clean any part of the mill-gearing or machinery while the same is in motion, or to work between the fixed and traversing parts of any self-acting machine while it is in motion.

(6) To send notice to the inspector of any injury to any of the work-people, if the person injured is prevented from returning to his work in the factory during 48 hours after the occurrence of the accident.

—During the week ending the 21st, 72 deaths from cholera took place at Baroda.

—*Sunday Mirror*; Religion is charged with intolerance; it is to be remembered, however, that the men who are generally apostles of tolerance are themselves sometimes the most intolerant of men. Mr. Bradlaugh is at present declaiming against the intolerance of the Godites, as he terms them. Let us hear, however, what took place at a meeting of the representatives of the various religious sects held at Exeter Hall, London. The meeting was convened to protest against "any alteration of the law for the purpose of admitting an avowed atheist to sit in Parliament." Immediately after or before this a League was formed of Mr. Bradlaugh's supporters. Its members, the male portion of them, were to wear rosettes of mauve, white and green, while the women were to provide themselves with tricolor bonnets. The business to be done by this League was variously defined. Among other things the members were invited to come in their thousands and try and break up the meeting proposed to be held at Exeter Hall. Mrs. Besant wrote in the *National Reformer* asking her readers to get as many tickets as possible for the meeting. So when the meeting was about to be held, visitors to the Hall found that the seats had been already occupied. Mr. Guinness describes in detail "the disinterested activity displayed by the zealous and enlightened adherents of Mr. Bradlaugh and Mrs. Besant in tranferring watches and other valuables from the pockets of the God-ites to their own." A London Vicar says:—"I had the misfortune to be set upon, struck in the face, kicked downstairs, with coat torn and hat brushed, by two cowardly fellows who were on the platform, one of whom said to the other, 'He's a——God-ite; give it him hot.'" According to the *Morning Post*, "the moment the doors were opened, a compact gang of 500 men, many of whom had forged tickets, pushed aside the Police and took possession of the platform and the principal seats, and were followed by their allies, in shoals, four or five, arm in arm, bustling, kicking and elbowing while their friends snatched tickets from the hands of those about to enter, and warned them that the Hall was already full to overflowing. "From the platform could be seen a determined mob of Atheists, Freelovers and Republicans in all their power, roaring, screaming, whistling and cat-calling at the top of their voices, and whenever there was a moment's respite in the row within, the tumult from without was heard." The meeting was nevertheless held.

Friday, July 1.

—*Bombay Gazette*: "A few monts ago, Mr. Ramsay, Collector of Nassick, received several anonymous petitions, to the effect "that great tyranny was being exercised by the officials in Peint and that the ryots were being compelled to supply grain at a lower rate than that prevailing in the market." Inquires were instituted, which resulted in some one hundred and ninety out of two hundred patels of villages, who were summoned before Mr. Ramsay, stating that they had been required to send grain to some official or other, the amount varying in different villages. One fixed rate appears to have been laid down at which the grain was to be supplied, namely, sixteen pailis per rupee of rice and nagli, and eight to ten pailis per rupee of tur, urid, and khurasni. The market rates for grain in the district at the time were—per rupee—rice (in husk) and nagli eight to ten pailis, urid six to eight pailis, and tur five pailis. To any one acquainted only with the native inhabitants of large towns, such as Bombay, it may be difficult to understand how the ryots should have submitted to part with their stores for less than their true value; but a very slight knowledge of the conditions of life of the people in the districts and the relation in which they stand to the district officials, will make the matter perfectly clear. As Mr. Ramsay says, "the Peint ryots are wonderfully quiet and docile, and never think of disputing what they consider to be the orders of the Sircar, and to them the local officials represent the Sircar, and if a thing is told to be done it is accepted as a necessity and acquiesced in. The patels were simply told a certain amount of grain must be provided in return for so much money, and the grain was produced accordingly." The persons implicated in this outrageous abuse of their authority as Government officers appear to have been the Mamlatdar, Chief Constable, head karkun, and in a more general way the whole of the taluka kacheri staff, as also the vakils, the school-master, the hospital assistant, and some of the kulkarnis. It is calculated

that the poor ryots were defrauded to the amount of about Rs. 500. Hurri Ramchandra, the mamlutdar, Balkrishna Ramchandra, the head karkun, and Krishnarao Gopal, the chief constable, have been dismissed the service and declared unfit to be employed again in any capacity under Government; and further inquiry is being made with respect to the part the school-master, hospital assistant, vakils, &c., had in the disgraceful and impudent fraud, Government having ordered that every person who is convicted of it shall be dismissed."

—Same: The epidemic which commenced at Surat some weeks ago, owing in a great measure, no doubt, to the very imperfect sanitary arrangements in that city, has now attained most alarming proportions. During the week ending the 22nd of June no less than 520 cases occurred, of which 248 proved fatal. At Baroda, during the same period, there were 149 cases and 72 deaths.

—The pay and allowances of President Grevy amount to £48,000 a year!

—The new Governor of Madras, Mountstuart Elphinstone Grant Duff, M.P., son of the late J. C. Grant-Duff, Esq. (formerly Resident at Sattara, and author of "The History of the Mahrattas"), was born in 1829, and educated at Edinburgh, and Balliol College, Oxford, where he graduated B.A. in 1850, and proceeded M.A. in 1853. He was called to the bar at the Inner Temple in 1854.

—Count Beust in his recently published "Souvenirs" alleges, as one of the most active causes of the great defeat at Sadowa, the non-appearance of 16,000 troops on the field of battle till an hour and a half after it had been practically lost. This important force was intended to cover the left wing, which the Germans succeeded after terrible fighting in turning. It unfortunately was commanded by Count Claus-Gallas, who made a considerable detour in order to save his own private property, which lay in the neighbourhood, from the damage that the passage of a large body of troops would necessarily cause. Count Beust seems to feel hardly any doubt that, had these fresh troops arrived one hundred minutes sooner, the result of the battle would have been very different. It is no such circumstances that the fates of Empires depend.

—Deaths last week, 394. By Cholera, 22.

—Sheik Oomer has been convicted of murdering Tara his mistress and sentenced to ten years' transportation.

—*Times of India*: Calcutta, 30: The Chief Justice to-day delivered judgment in the case of the Empress *vs.* Abdul Sabban, dismissing Mr. Branson's application to have the case tried by a new Bench. In the course of his judgment Sir R. Garth characterised Mr. Jackson's behaviour as discourteous and disrespectful. Mr. Jackson protested against these expressions, saying the case had been decided behind his back. The result is considered highly unsatisfactory by the Bar.

—Fall of rain up to date, Fort, 14 inch.

—*Pioneer*: Rawal Pindee: A comet has been visible here since the 26th, in the early part of the night. The situation, N. N. W.; position upright; the tail not distinctly defined, and resembles the comet seen in India in 1853.—

—With reference to preaching in the Squares the Lt. Governor of Bangal says: Whether matters can remain exactly as they were before the misunderstanding occurred, cannot at once be decided. The Lieut. Governor is disposed to think that this is not possible, but he had for some time past made arrangements for endeavouring to secure on the conclusion of the case in the Magistrate's court an amicable discussion of the subject with the view, as far as possible, of reconciling all the conflicting interests and securing the maintenance of peace and order in the enclosed squares. Sir A. Eden relies on the conference meeting him in this matter in a conciliatory spirit, and feels sure that they will co-operate with him in bringing the question to a satisfactory settlement.

Selections.

"A NEW COMMANDMENT."

By Mrs. Pennefather.

Down deep in the recesses of every Christian heart lies the conviction, and, more or less, the consciousness, that we are one family in Christ Jesus, and that it behoves us to love one another. And when the fact is pressed home by some new exhibition of Scripture truth, when some cold blast from the world drives the scattered ones closer together, and revives the sense of brotherhood, or when some glowing words fresh from a heart that is basking in the warm sunshine of love have quickened our languid affections, then we realize and joyfully confess, that "it is a good and pleasant thing for brethren to dwell together in unity."

But it is not of a substratum that lies far below the surface, to be discovered by hard digging, not of a latent element which needs to be kindled into activity, that the "new commandment" speaks to us. It is of a principle so strong and vital, that it must of necessity be manifested—a fire constantly fed from the source of all love, and therefore inextinguishable. "Many waters cannot quench love, neither can the floods drown it."

How, then, shall we account for the strange anomalies, the sorrowful contradictions, that seem to meet us on every side? Christians accept the "new commandment," but give little proof of its practical reality; Christians do "love one other," and yet in public and in private, they "bite and devour one another." The fountain *does* "send forth at the same place sweet waters and bitter;" the same lips speak words of loyal praise to the Lord Jesus, and bitter words of wounding and reproach towards those who are dear to Him as the apple of His eye. How can these things be? Is it that the exceeding sinfulness of this sin is not perceived among us, because that from the moment the new commandment was spoken, the great enemy of God and man determined to rob Christ of His honour, and the Church of her most blessed heritage, by blinding the eyes of her children to its solemn obligation? Denominational differences, social conventionalities, pride of birth, or creed, or circumstance, non-affinities of taste or disposition, divergences of feeling or education—all these things, and many others, have been too successfully used by the devil to make breaches and introduce discords where God looks for unity and listens for harmony. And, strange to say, while other sins are acknowledged, and repudiated, and overcome, this state of things is allowed, and excused, and quietly endured as irremediable, until the dawning of millennial days! We wage war against drunkenness and Sabbath profanation; we shudder at the slightest breath of what we consider unsound doctrine; we talk much of holiness and consecration, and yet the bitternesses of hasty strife give us little concern, and asperities of language which might make angels weep are tolerated under the guise of jealousy for the truth. Where is our jealousy for the "new commandment," and for Him who has left with us the charge that His disciples should love even as He loved?

It is this strange obliquity of vision concerning the sin of uncharitableness, this utter obliviousness of spiritual perception as to the Lord's mind in the distinguishing law of His kingdom, that makes the Church so powerless in her testimony before the world. Whether it be the sad prevalence of party spirit creeping into our holiest things, and petty rivalries spoiling our most beautiful organizations, or the hard judgments and unsparing condemnations to be heard in our home circles, that gives such advantage to the foe, it matters not. The new commandment is broken, the Spirit of God grieved, and the Church is feeble for witness or for conquest. We tremble as we read the words, "Where envying and strife is, there is confusion and every evil work," And then, as we cast our eye over families, groups of fellow-workers, congregations, and Christian neighbours, we shrink back instinctively from the Apostle's comment, "This wisdom cometh not from above, but is earthly, sensual, devilish."

Thank God, there are green spots amid much of death and barrenness—there are many whose hearts overflow with love to the brethren, because the mighty love of Him who died and rose again is swelling the current of their lives; many who "sigh and cry" because the God of love finds so little lovely fruit among us; many who do remind themselves every day of the precept, "love as brethren, be pitiful, be courteous," and seek to carry it out. But these will be the first to lie down in deep humility and self-abasement, as they feel the touch of a pierced hand, and seem to hear Him say, "Love one another as I have loved you." Will you despise one of My little ones? will you deal hastily with my weak ones? will you refuse sympathy to my wounded ones? have you no patience for my faulty ones? none of the meekness and gentleness of Christ for the brothers and sisters of His family? have you no forgiveness for the erring ones? no long-suffering for the disappointing ones? must you speak reproaches when I can whisper pardon? must you deal out bitter censure when I wait to be gracious?

Oh, dear friends, is the Spirit of God quickening our ears to hear words such as these? do we allow them to come home to us in all the poignancy of their meaning, and bow beneath the conviction without any attempt at palliation? Are we content to call things by their proper names, and, stripping off the cloak of so-called zeal or legitimate criticism, or righteous indignation, or any other comfortable form of self-deception, confess to our miserable uncharitablesness? Is there not a cause? The heart of the loving Master has been deeply grieved, for the transcript of His parting injunction has been so blurred and blotted that the world can scarcely read it, and the Church has almost forgotten it. Can we retrieve His tarnished honour? can we regain our high position? It would be out of our province to speak of churches, and communities and ecclesiastical establishments, but surely, if every child of God were so brought under the power of His Spirit, as to see all things from God's standpoint, to look at Christ's purchased family as He looks at it, to weigh the sin of uncharitableness in the balance of the sanctuary, to incorporate the "new commandment" into the warp and woof of every-day life, and conform the hourly conversation to the one standard "as I have loved you," the mighty aggregate of blessing must follow. Congregations could not quarrel where every individual loved. Fellow-workers must be in unity where Christ's love filled each and all. Friends who ever spoke unkind words at home would not be likely to speak them in public—the true ring of the Master's motto would be heard amongst His loving disciples; and in the powerful witness of a Church at unity in itself, He would "see of the travail of His soul and be satisfied." Shall we give Him this joy even now each in our little measure? shall we hush the jarring discords of unloving words, and join in a rehearsal of that song which shall rise to His throne in unbroken harmony on the "day of His espousals, and the day of the gladness of His heart?"—(*Service for the King.*)

EVANGELICAL ALLIANCE.

CONVERSAZIONE AT THE MANSION HOUSE.

The 13th of May will be a day long remembered in the annals of the Evangelical Alliance as one in which its principles received a very practical and delightful manifestation in the brotherly fellowship that was enjoyed at its Annual Conversazione, held in the Mansion House, at the kind invitation of the Lord Mayor and the Lady Mayoress.

At half-past seven o'clock the company as-

sembled in the Egyptian Hall. under the presidency of the Lord Mayor, The hymn, "Hail to the Lord's anointed," having been sung, the meeting opened with prayer by the Rev. W. H. H. Aitken.

The Lord Mayor said it gave the Lady Mayoress and himself great pleasure to have the honour of the meeting of the Evangelical Alliance in the mansion House, and they offered their guests a very hearty welcome. Although they might differ in some points yet on the essentials of the Christian religion they were all agreed. They recognized one great Head, and were all going forward to the same blessed inheritance. He thought it important that all Christians should agree to maintain the spirit of unity and peace.

Lord Polwarth, the President of the Alliance, then gave an address, dwelling much upon the principles of the society, pointing out that in Christ all true believers have a common centre, and more than a common bond of union, for their very life and being is in Him. He said that as he travelled through the country that morning, he was struck, at this beautiful springtime, with the great variety in nature; hill upon hill was clothed with verdure, and on all sides God's handiwork, so lovely and so diverse in form, spoke of unity in the life pervading all, but without variety, it would have had but little of its marvellous beauty. In the Christian Church, too, there is a beauty in the variety of human nature; and our blessed Lord, in calling His disciples to communion with Himself, did not cramp them up into one common model or form, but left a beautiful variety, and used men in His service according to the various gifts and qualifications which they possessed. Christian friends that night would feel that it was a great blessing that the originators of the Alliance had it in their hearts to indicate the precious truths which all hold in common, and which form the basis of the society—those great fundamental truths all deem essential; and although they might differ on a great variety of points, they might not agree to differ upon these. The speaker added: It is well to look back to the origin of this Alliance, and to remember that it was put into the hearts of noble Christian men to desire that they should manifest to the whole world that, though they were separated one from another by conscientious convictions into a variety of different churches and denominations, yet that in the midst of all they had one common centre, one common Saviour, one common Lord, one common Master, and were animated by one common Spirit, the Spirit of the living God. Yes, and we realize that those who have gone from us must have longed to see this great society taking a hold upon all the Christian community; and though perhaps it would be bold of me to say that it has done all that its originators hoped for or wished for, yet I am sure that I can claim for it that it has been the means of doing much. It has been the means, under God, of drawing together Christians of all denominations, of fostering and cultivating the spirit of the Christian life. But we should perhaps look forward rather to the future, and ask ourselves what will be the measure of its success this year. Well, the measure of the success that will attend it depends upon the amount of support it receives from Christian friends, the living support of loving Christian men in all the churches; and if ever there was a time, it is now that we want to realize how important it is that Evangelical Christians, Christian men who hold by the great fundamental truths of our religion, should co-operate together and harmonize one with another. There are foes to our common faith on every side, and hindrances, and it is essential that we should draw together, and that we should work together, and co-operate still more with one accord, as a means of furthering and prospering the spread of Christian love; that was the ribbon of blue, that the departing Saviour gave (as it were) to His Church upon earth: "By this shall all men know that ye are my disciples: if ye have love one to another." The spirit of Christian love is stronger than that of division; and though we may be separated into many regiments, though we may be separated into many distinct bodies, yet there is one thing which must move us and animate us all; it is the love of Christ constraining us—the love which binds all His people together. I am sure, my lord, it must be a gratification to you to know that in this assemblage here to-night there are very many of different churches and different denominations, yet bound together by one common love, centred together in one common Saviour, and realizing that their soul's life is derived from one common source. It is glorious to realize that, high above us all, high above us in the heavens, and looking down upon us to-night, is one common risen Lord, our King and our Chief, our Lord and our Saviour—Him from whose very heart our life springs, by whose blood our redemption was purchased; that we are one with Him; and that in Him we are one with each other. It is time that the Church of Christ realized that truth. It is time that the Church of Christ, scattered though it be, realized that common truth, that no ocean is wide enough to separate the people of God, that no distance can separate them, that over the whole wide world all that are in Christ Jesus are one. Oneness with Him is the great essential. One with Him! How He wishes us to manifest that oneness, to let the world see it, to let the world know it, to let the world feel it!

The Rev. Narayan Sheshadri, from India, who appeared in native costume, next addressed the meeting, remarking that India was already a bright jewel in the diadem of Queen Victoria, and he believed they would offer their prayers on behalf of that mighty continent. He expressed the belief that India would rise and assert her claims in the scale of nations, not by political influences, not by army or navy, but by means of the propagation of the Gospel of Peace in that vast land. He rejoiced in the fact that 500,000 converts had been made in India. A statistician had predicted that in two centuries the whole of India would be nominally Christianised, as was England and the Continent of Europe; but Heaven's arithmetic might falsify human, and India might be actually brought to Jesus Christ in a shorter time. He believed that mighty land was destined to receive the Gospel. India was essentially a religious country. He did not think Atheism or Rationalism would ever make much progress in India.

Pasteur Fisch, President of the French Branch, thanked the Lord Mayor for convening that meeting at the Mansion House, and anticipated the time when a similar meeting of French Protestants might be held in the Hotel de Ville, at Paris.

Pasteur Theodore Monod, also from Paris addressed the meeting. He alluded regretfully to the loss of the Rev. Dr. Morley Punshon. Referring to the sneer of Sydney Smith regarding "consecrated cobblers," he expressed little appreciation of its wit, for, in his opinion, a consecrated cobbler was to be preferred as doing a much better work than an unconsecrated king. The Alliance represented to the world the unity of the brethren, or it was nothing.

The Rev. Dr. Erdmann, Secretary of the West German Branch, described the progress already made in Germany in connection with the Alliance. By its means sectarian strife was gradually disappearing; not only had unions for prayer been formed throughout the Fatherland, but evangelistic work had been largely promoted.

Signor Prochet, from Italy, next addressed the meeting. He said: Coming from Italy, he had good news to tell of the progress of religious liberty there. In no other country, with the exception of England, did such freedom exist. It was true that in France there was no difficulty in obtaining a licence to preach, but in Italy they had not to ask for a licence. If he wished to hold a religious service in any town, he went to the authorities, told them what he intended to do, and requested them to see that he was not annoyed. Signor Prochet evoked an earnest response from the meeting when he warned his hearers against the extraordinary apathy which seems to afflict Englishmen in the presence of the advance of Roman Catholicism in this country. He declared his belief that Pope Leo XIII. was a much more dangerous man than his predecessor.

The hymn, "All hail the power of Jesus name," was then sung.

COLLEGE IN FOOCHOW.

BY REV. E. WENTWORTH, D. D.

THE project for the establishment of an Anglo-Chinese College in Foochow is another evidence that the world moves. Twenty years ago the idea of teaching the Chinese English was not popular among the missionaries of the various boards in China. It was held to be a waste of time on the part of the missionary, who was sent there, not to teach the natives his language, but to learn theirs, and to make that the sole medium of intercommunication. My theory was that it is as important for the Chinese to understand us as for us to understand them; and that there would never be a thorough interchange of mind and idea until the understanding was made mutual by the knowledge, on the part of both parties, of both languages. Missionaries disliked to indoctrinate Chinese youth in English because they would instantly go into the consular establishment as interpreters, or into the houses of English and American merchants as servants and be lost to the missions, besides being exposed to all sorts of evil in godless associations. My practice tallied with my theory. I never declined to teach the Chinese English, but, on the contrary, encouraged them to learn it. Le Wock, one of my house boys, a pupil of the mission, learned English of my son, a boy of his own age, with whom he was playmate. My latest teacher, Professor Ling, became a proficient in the language, with very little help from me; and after my return to this country, wrote me a letter, perfectly correct in sense and orthography.

In the January number of the *Ladies' Repository*, 1873, I gave an account of "Old Law," a Chinese mandarin, who was a regular visitor at the missions (regarded by some of them as a bore), inquiring most solicitously after everything scientific—chemistry, natural philosophy, arts and inventions. I gave him all the information possible, and regretted that such a man could not visit, personally, England or America. When I returned to this country in 1862, I would have been pleased to bring one of his intelligent sons with me. One of the boys of our own mission came, and was educated in the New York public schools for two years by the munificent kindness of John Stephenson, prince of car builders in the metropolitan city. That young man went home, returned to our California mission, and then home again, crossing the Atlantic, Indian and Pacific oceans twice each in his quest for knowledge and fields of missionary labor. Of the Foochow Annual Conference he is now a conspicuous member, an able, traveled and thoroughly well-informed gospel minister.

Yung Wing, an alumnus of Yale, as everybody knows, has had charge of over a hundred boys, sent to this country to learn natural sciences and arts, by the Chinese government. China, like Japan, is waking. All intelligent men, as well as such ardent, laborious and distinguished missionaries as Legge, Williams and Martin, feel this, and prophesy an approaching upheaval. When China does stir, in the conversion of her vast body of *literati*, it will be the waking of leviathan. Intercommunication is to effect this mighty work. The Chinese should be welcomed to this immense country and made comfortable here. The

danger from the Mormons is a thousand-fold greater than from the Mongols. Missionaries have no patience with the ignorant political partisans who imagine that a few thousand inoffensive coolies from a single district in the Canton province fairly represent the whole of that wonderful empire. The best mind of this country is intensely interested in this oriental movement. Religionists hope to supplant the baneful superstitions of China by the introduction of an intelligent Christianity. Philanthropists are looking to see a nation that embraces one-third of the human race, imbued with the spirit of modern improvement and elevated by the introduction of the arts and sciences peculiar to modern western civilization. We hail with pleasure every project looking in this direction. There is a noble opportunity for our church to take a hand in this progressive movement. A few thousands of dollars invested in the Anglo-Chinese College at Foochow will broaden the base of our missionary operations, hasten the comity of nations, and expedite the coming triumph of civilization and Christianity in the world.—(*Zion's Herald.*)

RICHARD WEAVER IN LONDON.

EVERY soul-winner must rejoice at our brother Richard Weaver's resolve once more to make Great Britain and Ireland his field of labour rather than one particular neighbourhood. He has come forth upon the Gospel battle-field like "a giant refreshed with new wine," and is being already cheered by a rich harvest of souls. The dauntless courage of the preacher wins the admiration of the very enemy of the cross. His fearless exposure of sin and its terrible consequences to the impenitent strikes to the very heart's centre, and awakens terror and alarm, and, by the Spirit's application of the truth, produces conviction. The clear Gospel story, illustrated by thrilling incidents from his own experience, enkindles hope in the sinner's heart; while the gentle, earnest, loving appeal, which is never wanting in his addresses, gloriously gains and carries the day.

It is quite impossible to narrate in a brief space the interesting incidents which have come under the notice of those who have been privileged during the past two weeks in the after-meeting to point the anxious to Christ. One representative case is that of a lad of fifteen or sixteen, who, to quote the evidence of a godly mother, "came running home almost a-bursting to tell how he had found Jesus in the vestry;" the same lad has become a missionary in his own house by leading two younger members to the Lord.

Another representative case is that of a backslider—a local preacher—who was rendered almost speechless with joy as he learned that "he was a son still, though a wanderer." Several whose names have been removed from church books have been restored to peace, service, and church membership. One broken-hearted young man wept his way to the cross in memory of the promise to his dying mother that "he would meet her in heaven." The wrecked drunkard, the bankrupt self-righteous moral sinner, the lost prodigal, the "too bad for God to save them," have all found their way to that cleansing fountain which cleanseth from all sin.

The meeting on Sunday night surpassed anything I have seen for many years. There was an overflow meeting for prayer, and huudreds went away. The word was spoken in the power of God, and at the close all the ante-rooms were filled with anxious souls.

Richard Weaver's services at the Edinboro' Castle will be continued for some time as follows:—Sunday, 11 a.m. and 7 p.m.; and Tuesday, Wednesday, Thursday, and Friday, at 8 p.m. The aid of instructed Christians, brothers and sisters, to speak to the anxious in the after-inquiry meetings is greatly desired, and those who are willing to help will be gladly welcomed.

I request an interest in the prayers of all believers that the labours of our dear brother may be yet more largely owned of God in the conversion of souls; that his health may be preserved, and doors of great usefulness be opened to him. Yours most faithfully,

(*Christian.*) CHARLES OWEN.

TELEGRAPHIC NEWS.

London, June 22nd: Mr. Gladstone has written a letter in reply to the representations made by the Transvaal loyalists, in which he denies that the withdrawal of British rule from the Transvaal entitles them to compensation from the British Government.—The Marquis of Hartington, replying to a question in the Commons, said that, although the statements made by the Indian press respecting the treatment of prisoners in the Bengal gaols were exaggerated, there was too much foundation for them, and the authorities in India were now investigating the matter.

Sophia, 23rd: Three of the Liberal Deputies of the National Assembly have been assassinated here.

Malta, 24th: The P. & O. S. N. Co.'s s. s. Brindisi has arrived here with her machinery broken down.—The Brindisi would have been due in Bombay about the 12th July.

Constantinople 24th: Lord Dufferin has been instructed by his Government to insist on the execution of reforms in Armenia.

London 25th: In the House of Commons last night a long and animated debate took place relating to the Anglo-Turkish Convention. The Radical members urged its being cancelled. Mr. Gladstone made a violent attack upon the policy of the Conservative party, but said it was impossible to restore Turkish misrule to Cyprus. A long debate took place at the evening sitting of the House with reference to army organization, concerning which Mr. Childers gave lengthy explanation. The Marquis of Hartington, replying to a question, said that the Army organisation scheme would be very advantageous to Indian revenues.

26th: Mr. Childer's new Army organisation scheme will greatly improve the condition both of officers and men, and will effect an annual saving of £640,000 to England and £200,000 to India.—The negotiations in connection with the renewal of the Treaty of Commerce between England and France are progressing but slowly. The French Government proposes that the present Treaty shall be prolonged for three months. Agitation is increasing in England against any increase in the duties on English imports into France.

St. Petersburg, 26th: It is reported that General Ignatieff intends proposing a reduction in Russian military expenditure of from six to eight millions of roubles.—The *Journal de St. Petersburg* contradicts a rumour which has been current that the Russians were concentrating troops in Kashgar.

Constantinople, 26th: The Turkish troops have commenced the evacuation of Arta in conformity with the terms of the convention with Greece.

London, 27th: Advices from Mexico state that a frightful accident has occurred to a passenger train, which was precipitated from a bridge into the River Cuartla, the result being that two hunderd passengers were killed.—Latest news from the Gold Coast states that much sickness prevails in the 2nd West India Regiment and among the garrison of Cape Coast Castle. The number of cases is so large that the church at Cape Coast Castle has had to be converted into a military hospital. Sir Samuel Rowe, the Governor of the Colony, is among the sufferers from fever.

Sofia, 27th: The Bulgarian elections have resulted in the return of the partizans of Prince Alexander.

Tunis, 27th: A general rising of the natives has taken place at Sfax and Kairwan. The European inhabitants have been seized with a panic.

Paris, 27th: The death of M. Jules Armand Stanislas Dufaure, former President of the French Ministry, is announced.

London 28th: The Governorship of Madras has been offered to Mr. Grant Duff.—In the House of Commons last night, Sir Charles Dilke (Under-secretary for Foreign Affairs), replying to a question, said that the territory annexed by Russia was the Tekke oasis including Askabad. The British Ambassador at St. Petersburg had, he said been instructed to obtain maps of the country in question.—The Marquis of Hartington, replying to a question, said the aggregate amount of the subsidies paid to the Ameer Abdul Rahman amount to £390,000.—The Commons last night resumed the debate in Committee on the Irish Land Bill, and passed the fourth clause of it.—In the House of Common the Marquis of Hartington (Secretary of State of India), replying to a question, said the substitution of a Lieutenant-Governor for a Governor of Madras would require a special Act of Parliament, which would take some time to pass. The appointment in the meantime could not be so long kept vacant, and would be filled up.—In reply to another question, His Lordship said that, considering the law respecting Indian loans, he did not think it desirable to receive tenders in England for the new loan.—The House of Commons has agreed, without a division, to a motion brought forward by Mr. Gladstone, that the Irish Land Bill shall take precedence of all other business.—Mr. Gladstone said he hoped that the prorogation of Parliament would take place at the commencement of August.

Berlin, 28th: The Empress Augusta is ill.

Constantinople, 28th: Midhat Pasha and eight others have been found guilty of the murder of the late Sultan Abdul Aziz.

London 29th: The Marquis of Hartington, in replying to the question about the Governorship of Madras last evening, also said that personally he believed the policy of the proposed change from a Governorship to a Lieutenant-Governorship was very doubtful.—Herr Most, the editor of the Socialist organ, the *Freiheit*, has been sentenced to sixteen months' hard labour.—Clauses 5 and 6 of the Irish Land Bill have passed through the Commons in Committee.

Constantinople 29th: Midhat Pasha, Mahmoud Pasha, Nouri Pasha, and seven others, found guilty of the murder of the late Sultan Abdul Aziz, have been sentenced to death, and two more to penal servitude for 10 years.

Paris 29th: The French Government has sent a vigorous note to the Turkish Government, protesting against the intrigues and hostile military displays of the Governor of Tripoli

London 30th: Mr. Grant Duff has accepted the offer of the Governorship of Madras and been duly appointed to the post.

PASSENGERS SAILED.

Per P and O Str *Sumatra*, 28:

For Southampton.—E J E Sperling, Lieut W B Graham, Mr A McMuchie, Mr J McConnachie, Mrs Barnett, Lieut and Adjutant C J E Metcalfe, Rifle Brigade, Mrs O'Sullivan, Mr Craig, and Mr Targett.

For Brindisi.—Mr G H Summons, Mr Kinber, Mr R J Harvey, Capt the Hon W C W Fitz William, Mr W Chisholm, Capt W P Tomkins, Major J M Trotter, Mr R F Chisholm, Mr Donald Mackenzie, Mr G B Prabakar, Mr H Tapp, Capt B P Creagh, Mr A C Maitland, Col J J H Gordon, and A Gentleman.

For Venice.—Mr R W G Irvine, Mr A Prier deSaone, Mr Henry Agnew, Mr John Coucer, Captain R T Moore, Capt A Conolly and Professor Vazie Simmons.

For Aden.—Miss Carter.

Per Str *Singapore*, July 1:

For Genoa.—Mr D McL Slater, Mr J Houlston, Captain J W Andrews, Captain W J Hailes, Sigr Olcese, and Mr H K Gordon.

PASSENGERS ARRIVED.

Per P and O Str *Malwa*, 27:

From Southampton.—Mr L Moss, Mr G M Woodrow, Mr and Mrs Donald, Major E H Cameron, Capt and Mrs Hibgame, Mrs A Anderson, Mr H B Winter, Mr E H Lewis, Miss F Alderman, Mr S Taylor, Mr J F Kirkbridge, Mr G Wilson, Mr W Niness, Mr O Vernon, Mr J Hall, Mr T Hall, Mrs Love, Mr J O Fraser, and Mr J D Custance.

From Brindisi.—Mr S Wilson, Dr Jones, Lieut-Col Tucker, Mr W Ter Veen, Major Corrie, Major Sherman, Lieut-Col Pemberton, Mr R D Bayley, Dr Waller, Mr G G Cumming, Lieut-Col Bell, and Capt and Mrs Mein.

From Venice.—Mr A B Belfto, Mr L Balfour, and Mr L A Burrows.

From Aden.—Major Rogers.

Domestic Occurrences.

DEATH.

June 25th at Nagpur, the wife of Rev. D Whitton F C Mission of a Son, still-born.

"BOMBAY GUARDIAN."

Subscriptions received from 25th June to 2nd July 1881.

Mr. Olroy, 31st December 1881, Rs. 3-4; J. W. Swain, 24th June 1881, Rs. 3-10; Rev. J. W. Sibley, 4th June 1882, Rs. 7-10; Rev. H. J. Bruce, 1st May 1882, Rs. 7-10.

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GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

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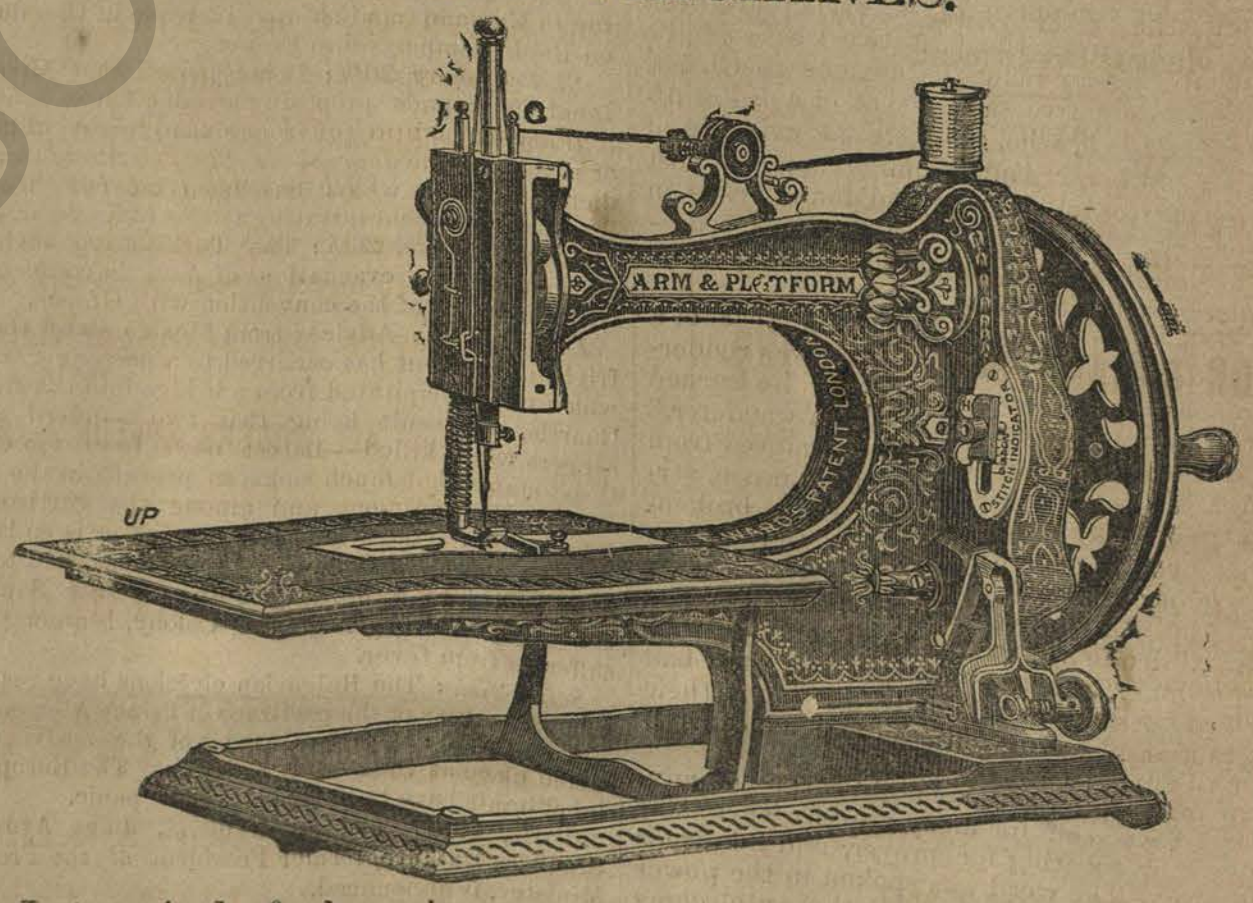

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